[illegible] G. W. S. Dunnagan.—Modern Eskimo: Some Account of

Bows.—These are made from the lesser (R.) tree, and average 3 ft. 1 in. in length. The string (sec. 9 c), which is made from the sinews of the great pig (seeals, 9 c), is tied to the bow (Text-fig. 4).

Arrows.—The bow heads (kigaktiqat) are bought from the South, and are usually of the fourth shape called kagdlaligaat (Text-fig. 5) and kigaluagat (Text-fig. 6) (R.S. Pigs. 91, 94). They are from 6½ ins. to 8 ins. long. They are always tanged, and are inserted to a slit made in the arrow-shaft (Text-fig. 8) and bound with fine or thin binding (seeals). The shafts are made of the saxifrage (saxifrage), ossetia, and loosestrife trees, and are of an average length of 2 ft. There are three feathers (tavvit), 9 c, which are split and trimmed, and fastened to the shaft by a spirally bound cord (Text-fig. 8). The shaft immediately above the feathers is bound with thin sinews, the notch (sarpa) is shortened, and bound over the shoulder with a thin sinew. The length of the feathers is 3 ins. to 3½ ins. Arrows are kept in a quiver (Text-fig. 10) (seeatsa 9 ; ekkigliat or kaitlen, and about 2 ft. 6½ ins. long with a leather cap and a sling for carrying it round the body. (For the position assumed by Dorothy for shooting with the bow, see D.S., (9, 11).)

Knives.—The iron blades are bought from the South. They vary in length from 4 ins. to 10 ins. and are about ½ ins. wide. The handles are about 6 ins. long of wood, with spiral inserts set in them, and covered with skin, which is pressed into the inserts as they dried through the skin. The knives are carried in leather sheaths (sikaksi, 9 c) which are attached to leather belts (sapainek, 9 c) (Text-fig. 9).

(B) Leather.

Skins are cleaned and smeared, and tanned, leather articles of clothing and bedding, quivers, sheaths and bags. The ordinary type of bag is called (seeksi). It is used for various purposes, including carrying bones ; the bones bags are for a crossing. Bags for carrying other things are made of envelope skin (e.g. kigaktiq, thin bladder) with the fur left on, and bags to store them, which are fastened by a thin cord and round the bag (Text-fig. 11). They are slung from the shoulders by a thin cord. Small bags are about 7 ins. by 6½ ins., others are larger.

(c) Bedskin Gauges (ß. kingaarik (9 c)).

These are made by the women. They resemble round bodkins of the same name. The upright sinews in the bodkins are called kigaarik ; the cross sinews, saalik (9 c ; Eskimo suitcase gates). The bodkins are flat and are made of skin, which is sewn to the sides. Some have a handle of skin. The average length of the bodkins is 4 ins., width at top 6½ ins (Text-fig. 12).

(d) Miscellaneous.

For carrying things in the house, a contraption called tuksuktiq (9 c) is used (Text-fig. 13). It consists of two oval objects connected by cross-pieces fastened

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waste fl. i.e. on the bone and gets this, a sore and is shaved under the binding; the foot is kept lowly to a handle. The technique is a spiral basketlike with a flat, then gradually ascending coil, of the simple over-and-under type, and two-ply rushes, the stitches being spaced out and not close together. The base of the basket is formed of six fibre coils, sewn together with flax. A fold is made with the coils, and the flax is pushed through it. At frequent intervals the fibre and the flax are maintained with the lips when the first six coils, a slight rise is made: as each coil makes a complete circle it is slightly raised in order to make the bend between the base and the sides. When a new piece of flax is needed it is shaved right through the fold, leaving about ½ to 1 inch on the other side, and is sewn through as before. The basket maker works with lengths of flax of 6 to 10 inches. The fibre coil is of about the thickness of a pencil, and this must be maintained. When the length of fibre is reduced to about 3 ft. it begins to get thin, and some new strips must be added by shaving off a further length. The structure of the basket is thus, in effect, a continuous coil of compressed fibre, each line of coil tied to the next by stitches of flax. Sometimes the base is made of a circular piece of bamboo, to which the first coil is sewn, the rest of the procedure being the same as for the all-fibre basket.

The drawing of skins, including those used for exchange, is a simple process, for no stretched apart is applied. The newly flayed skin is lightly pegged out on the ground while it is still wet and left to dry in the sun. When dry, it becomes stiff, and in this state it is rubbed with an axe-blade held at an angle of about 30°, the blade being rubbed backwards and forwards on the skin to soft and supple. If it is to be used for a woman's garment or other object to which fur is not worthy, both sides are rubbed. Skins are dressed by women. Apart from clothing, the chief objects made of skin are bags, quivers and parts of tobacco-boxes. The material used for sewing is generally sinew. The needle of course has no eye, and the method of sewing is therefore to make a hole with the needle and then push the end through it. Bags are also used for many purposes, including the carrying of honey and tobacco-cakes. They are generally made of antelope skin or a fine leather, and sometimes for honey the fur is left on the inside. They are provided with a flap, a strap for fastening and a sling for carrying them from the shoulder. A common size is 7 ins. by 5 ½ ins., but I have seen them as big as 18 ins. by 15 ins. Tobacco-boxes are made from intermediate of bamboo, but they have leather covers at each end, and a thin leather strap is sewn to the covers so that the owner can sling the box round his neck.

The custom of Islands fill transacts exchange of products with the Swahili. The most important of the products they get by exchange is livestock; other things are pottery, beads, tobacco, wood, salt, cloth, and a fairly definite, though possibly fluctuating, scale of exchange values has come into existence. In 1936 some of these values were:

1 cow for 1 bag(s) of honey
1 woodcloth for a good bag of honey
5 metres for 1 day's wording to the Mushambi's dwelling.

[illegible] Service File

After breakfast the day's work begins. Pots have to repaired and resurfaced, for which branches and twigs for the bases, fuel for heating it, and long-armoured grass for covering the roof and lining the walls are procured. When the women are not busy with this, with cooking, with fetching water and gathering firewood, one usually see them sitting in the doors with some handwork. They are clothing, bags, basket covers for the coarser pots, cot straps, etc. Concerning the ornaments, the Wandaobe excite for themselves these things but the latest also excite for themselves they only buy the metal-forged work from latest blacksmiths. The working of the

Fig. 6. Pot

[illegible] earthen pots (Fig. 6) [illegible] to the women. From dark-grey clay (white) they shape the pot with their hands (without a wheel) and let it dry in the sun, after it has been decorated, usually with cord ornamentation. Before being fired, it is usually rubbed with dried grass pipe to bring per to a fine polish with dried cow hoof with which it is similarly covered and to which it sometimes add a wipe on a dark red color. The finished pot, to enter "to present a love-inviting living sac," is thoroughly heated on the hearth fire, and then boiling water, to which a bean has cooked, is poured in.

The dressing of the hides from the cow covers having been also taken a great deal of time. These consisted for sale are, of course, simply newly cleaned of all meat and fatty parts and then, pegged to the ground with sticks, dried in the sun. The others, however, which are to be used to make clothing, are worked and beaten in the way described for the latter. In them, the coarser